Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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MISCELLANY.

[From the unpublished MSS. of Sir Philip Sidney.]

Kynge David, hys Lamente over the bodyes of Kynge Saul of Israel and his sonne Jonathan.

The beautye of the lands ys slayne,
Howe lowlye are the mighte layne.

I.

Now lette us shede the brinie teare,
And lette us heave the pityinge moane!—
But whyle we strowe the willowe biere
For Ysrael's pryde to lye upon,
Oh! lette not Gath the tidynge heare
Oh, tell yt not yn Askalon,
Let every waylinge sounde of ours
Rayse triumphe-shoutes in heathen boweres!

II.

May raine or dew droppe never lyghte
Upon thy mountaynes, Gilboa!
May offerynge flame ne'er crowne thyne heighte,
In deepe of nyght or noone of daye!
Where worsted yn unholie fyghte
The myghtie flung hys shielde away;
Caste meanlie on the fouled greene,
As he had ne'er anoynted beene!

III.

From battle fyelde they turned them ne'er
With bow unstrunge, or blade untryede—
Pleasant they were yn lyfe, and fayre
Nor yette did deathe theyre loues diride
Theyre nervous armes myghte scathelesse dare
To bearde the lyon yn hys pryde;
Yette theyre lighte limbs made fleeter speede
Than eagles, stoopynge o'er the meade.

IV.

Ye daughteres of the lande, deplore
For Saule the bounteous and the bolde,
Whose kynglie hande hath founde you store
Of crymson geare and clothe of golde;
Alack! that hande can giue noe more,
That worthie harte ys stille and colde;
Unknowne amongst the deade and dying,
The mightie with the mean are lyinge!—

V.

Ah! Jonathan! my brother! lorne
And friendlesse I must looke to be!—
That harte whose woe thou ofte hast borne
Is sore and strickone nowe for thee!
Younge brydegroome's loue on brydal morne,
Oh! yt was lyghte to thyne for me:
Thy tymelesse lotte I now must playne,
Even on thyne owne highe places slayne!

FROM THE ROCKINGHAM GAZETTE.

THE THUNDERSTORM.

Black the heav'n is over cast;
Breathless is the sultry blast;
Nature, now, its silence keeping,
Still, as if the world were sleeping:
Then the red and fiery flash
Heralds forth the angry crash
Of the echoes long and loud
Rolling from the thunder-cloud.

Then, the storm pours forth its pow'r;
Then, came down the rattling show'r;
Till the war of winds is ended,
And the rainbow's arch is bended:
Then, the cool airs sweetly breathe
Fragrance on the world beneath;
And the sun, with farewell ray,
Smiles upon the closing day.

Thus, the storm of trouble rolls
On the christians' darkened souls:
All their brightest hopes are faded;
All their souls awhile are shaded;
Till the light of heav'n imparts
Comfort to their sorr'wing hearts,
Shining till their last release
Bears them to the vale of peace.

REVIVALS, *No.* 5.

The following is the last number of a series of articles on revivals, which we sometime since received. We would here remark, as we have before done, in substance, that we have not inserted these articles because we approve all their statements and arguments. Being written, for the most part, in a good spirit, and containing some valuable hints, we deemed it, on the whole, expedient to publish them. We have taken the liberty of remarking on such parts as we thought erroneous and adapted to make incorrect or injurious impressions.

MR REED.....I come now to the consideration of the fourth objection of your correspondent LUCAS which is in these words: "the opposition they [revivals] almost unavoidably create, and the disgust which they frequently excite in many sober-minded and valuable members of the community."

This is a true charge: there is no mistake in that. But Lucas and I have different views of the *nature* of that opposition, and also of *the true cause* of that disgust.

1.—Of the nature of the opposition.
2.—Of the disgust.*

Wherever there is a strong current of wind through the heavens, there are also counter currents. So it is among men. If any thing occurs to excite or to accelerate the motion of their feelings and give them a new line of direction; those men who are in the way of the current will swell the current of feeling and those who are placed a little beyond its direct course yet near enough to be disturbed by it, will in most cases feel cold or hostile, and form in the strain of feeling an eddy or a counter current.

The religious character of Christendom is far below the gospel standard. Some professors of Christianity do not hesitate to say of many of our Lord's commands, they were given for a better generation. "Who in this day shall endure reproach with meekness, shall submit patiently to a blow, shall *seek* to oblige an enemy." It is as much as they can do to accommodate those who accommodate them. Their enemies are welcome to their prayers, but to do them kind offices would be casting the children's bread to dogs. Exactly so.

While professors are thus, those who make no profession fall still lower. The language of their conduct is, "those who profess Christ are bound to follow him wherever we are able. If we miss the way, or fall behind our fellows, we, having made no promise to serve the Lord, break none. Our sin is on our own head. God will pardon us." These men, prudent of their promises, and generous in their estimate of divine mercy, compose in lighter or darker shades of character, the mass of men called Christians, in distinction from Mahometans and Pagans.

We should expect to find religious feeling much as we do—in the calmness and composure of death.—Does an emotion purely religious warm the heart, we refuse to give it utterance, for we know it to be out of character! The face of the world is set against such extravagancies, and the zealous incur the risk of being numbered with fanatics. It is an offence to be speaking of our blessed Lord! as if we would seem to love him better than others do. It is an offence to speak of death, judgment and eternity! as if we would make ourselves sure to be better than our neighbours. That one should ask another, what interest have you in Christ? is an offence to a third person, for by the same rule the question, perhaps, might be put to him, and his spirit would be troubled while he sought for an answer. Such offences are common in revivals, and here comes opposition.

In revivals the heart is delightfully filled with religious emotion; and "from the abundance of the heart the mouth speaketh." The name of Jesus is a crown of rejoicing to the subjects of revivals, and, in time of religious awakenings, the world cannot reprove their joy, for it is too strong for the world. Judgment and eternity, sin and salvation through Jesus Christ, are common and serious topics of conversation,—and all these things trouble the spirit of the world! Break its laws and its fashions, disturb the dead calm of its feeling, and bestir it to a faint opposition. Such, in my view, is the nature of "the opposition which revivals unavoidably create."

2. Of the disgust which they frequently excite in many sober-minded and valuable members of the community."

I know this class of sober-minded men without being acquainted with them individually. I respect them too much to give a partial description of them which might be offensive even when just. The true cause of their disgust is concealed in the difference of their feelings from those which prevail in revivals; or rather in their incapacity of relishing those highly wrought feelings natural to revivals.

They are worldly wise men, possessed of that indifference to worldly things, which enables them to bargain coolly, and to make their profits surely. They are generally men of good estate, possessed of a share of that prudence which prefers receiving a reward for their good deeds from man on earth, to trusting for it until they arrive in heaven. They understand the value of compound interest, better than the value of treasure in bags that wax not old, eternal in the heavens. Their lives are strictly governed by the good old proverb: "Honesty is the best policy."—They seldom refer to a higher rule, the love of the Lord Jesus; nor does this love have a lively influence on their conduct. Possibly they would ask; "what may this love be?" They strive virtuously to keep the whole law of love, the new commandment, has a very partial influence on their lives. They deal not with all men as brothers, nor always with brothers as love dictates. They will take no advantage of a man, that does not attempt an advantage over them. They are careful never to smite until they are first smitten; and they know somehow to forgive an injury without *ever* forgetting it.

They may go even further. They may statedly read the Bible, but they do not *delight* in the Lord, nor are their families, often families of prayer. They may attend to the forms of Christianity with a hope of obtaining its rewards, but theirs is a faint hope, "a dim hope." Theirs is not a *faith that works by love and purifies the heart*," but indeed it is a faith that works by the law, and benumbs the heart. They endeavour to do so much as the law requires, and if their sensibilities prompt them to do more, by long habit they easily strangle them.

Are there not such men among us, who are still "sober minded and valuable members of society?"—There are. We have all too much of this character in our hearts. Such an one cannot relish a revival; he has no taste for it. The revival delights in a deep tone of feeling: he cannot fathom it. The revival rejoices in a free expression of feeling: he cannot sympathise with it. Accustomed to put restraint on all his generous feelings, and to check the sensibility of his heart which would make free with his pocket, he is much less fitted to enjoy the freedom and earnestness, the sincerity and intense interest of a revival, than the frank youth, or the honest child of poverty.

The poor man is free. The honest poor are tender hearted; for continual privations fall to their lot, and cultivate in them a spirit which sympathises with the distressed, and rejoices with the happy. In every land the poor are more ready to bestow upon the necessitous the mite on which they themselves live, than the rich are to bestow of their abundance. The young and the poor, who abound most in kind sympathies; all who cultivate a disposition to seek each others good and not their own peculiar interest, do feast and rejoice in revivals; while many sober minded and valuable men, who have been in the habit of disregarding their tender sensibilities, and benumbing their generous feelings, have no relish for the feast, but turn away disgusted: disgusted with the revival, because they have small capacity for its enjoyment,—because those whom they are accustomed to hold in light estimation by reason of youth, poverty, or meaner parts, enter into its pleasures with the highest relish, and prize its excitements above their daily food.

Such, in my view, is the true cause of the disgust which excites the doubts of Lucas: a disgust that is chargeable to the errors of valuable men, rather than the fault of revivals. APOLLOS.

FOREIGN MISSIONS.

We have occasionally given a column to the subject of Foreign Missions. When we have spoken unfavourably of these missions, it has been rather of the manner in which they have been generally conducted, than of the enterprize itself.

There are those who suppose that the heathen do not need the blessings of Christianity. Such cannot, we think, have attended sufficiently to their real condition.

The following remarks of Rev. Mr Fay, in a late sermon of his before the Auxiliary Foreign Missionary Society of Boston, and vicinity, are to the point on this subject.

Behold them enveloped in mental darkness,—almost destitute of the blessings of domestic and social life; living either in a state of savage barbarity, or under civil oppression and despotism. See them debased by the most horrid idolatries and shameless vices, tormented by the most distressing fears and consuming passions, submitting to the most painful penance and excruciating tortures, sunk in pollution and vassalage and crime and misery, amidst which an enlightened Christian would not think life desirable;—and then say, does not their present state call for our commiseration and charities, and demand that they be furnished with the blessings of the gospel? What but Christianity would relieve their present sufferings, and raise them from the depths of their degradation? What so much promotes mental cultivation, furnishes such salutary principles upon which to establish social order, and civil government, and gives such powerful sanctions to equitable laws?—What but Christianity has actually subverted pagan rites, subdued the selfishness and malignity of pagan hearts, and introduced the blessings of a refined civilization? The state of those, over whom science and the arts have exerted their highest influence without Christianity, has been a semi-barbarious state. Does not the *present* condition of the Heathen evince, that they need the blessings of Christianity?

For ourselves we have no doubts of the duty of all Christians to do what they can to enlighten and evangelize the *heathen* by which is meant, all who are ignorant of Chrstianity. Our only hesitation is respecting the *manner* and the *time*. One of the greatest complaints against Foreign Missions has been that they take out of the country the money that ought to be expended in enlightening and christianizing our own countrymen. To this it is replied that the more our thoughts and our benevolent feeling are interested in behalf of the heathen, or of those in distant regions the more do we feel the duty of exerting our influence for the improvement of the ignorant and vicious immediately around us.—Whatever strength of argument there may be in favor of this opinion, it is as well set forth, perhaps, as any where, in the following extract from Rev Mr Fay's sermon to which we have alluded above.

Another objection made against Foreign Missions is, that an interest in this cause will lesson the aid afforded to other charitable institutions, and diminish the efforts made for the advancement of religion at home.

But it must be obvious to a reflecting mind, that there is the most intimate connexion between Foreign Missions, and almost all the objects of Christian benevolence. The former opens a deep and extensive channel, which conveys the charities and blessings of other charitable institutions over the world.

It is now about thirty years, "since the Apostolic spirit, which had so long slumbered in the Church, awoke," and the importance of Foreign Missions began to be felt. And to what noble monuments of Christian benevolence has it given rise in Christian lands? While the success has been greater abroad, than could have been reasonably expected, we are sometimes ready to conclude, that it has done even more for the churches at home; for the streams, it has sent forth, have risen no higher in their meanderings, than the fountain. In the period of thirty years, as the spirit of Foreign Missions has expanded the hearts of Christians, how many institutions for the purposes of religious charity have sprung up in all parts of the Christian world?

This objection does not evince the most intimate acquaintance with the most expansive and glowing benevolence of the gospel. The man, who has a strength of compassion and love, which can embrace distant perishing nations, can surely extend his solicitude and benevolence to those around him, to his own countrymen. Would any suppose, that Paul felt less compassion and solicitude for his kinsmen the Jews, because he had a benevolence expansive enough to embrace the Gentile world? And, generally, are those, who sigh and weep most over the miseries and wretchedness of distant Pagans, who have a benevolence, which bleeds and prays and labors for the conversion of the world, most indifferent to the spiritual interests of their families, to the advancement of Zion around them, to the progress of Domestic Missions, and to the prosperity of the various benevolent institutions of the age? Are those, who do most to aid Foreign Missions, the men who complain of the burden of supporting the Christian ministry, who turn away, with cold indifference, from solicitations to enlighten the ignorant, and supply the destitute, and save the perishing in our own land?

We cannot agree with Mr Fay in the opinion that our most splendid charities have arisen out of the zeal and benevolence first engendered by an attention to Foreign Missions. That the attention which is given to Foreign Missions is *beginning* to exert this influence and to awaken a greater attention to *Domestic Missions*, we are not only far from doubting, but are ready to acknowledge our belief that its effects in this respect will be hereafter increased and rendered much more striking. But we cannot admit that there has been heretofore no cause for the complaint that the alien and the stranger have been misjudgingly sought after and served, whilst the uninstructed and vicious children of our own countrymen been neglected and left to perish in their vices.

We cannot better illustrate the unhappy influence, which it seems to us, this overweening solicitude for the conversion of the heathen, has *formerly* had in prejudice of the rights and claims of our own countrymen, than by the following anecdote which has been handed us by an obliging correspondent.

In Lyme, Connecticut, was living, a few years since, a singular, eccentric old bachelor, named Bridgham Lay. He was a plain farmer possessing about one hundred acres. He was noted for oddity of manners, ragged clothes, general slovenliness in his farming, some shrewdness and little knowledge.

When he was a little boy, there was a negro boy named Eliakim, of about the same age, in the family. Bridgham's Mother's attention was confined to this coloured boy. She combed his hair every morning, and kept him in clothes whole and clean, while her son was neglected, and was ragged and dirty. Bridgham, one morning feeling the difference of treatment, said, "Mother, why can't I have my head combed nicely, and have clean clothes like Eliakim's?"—His Mother put up her hand, saying, "stand away—stand away, child—for poor Eliakim has no mother to take care of him."

No candid person would think of impeaching the motives of the good lady, any more than they would of applauding her *maternal affection*, or of calling her discreet in her benevolence. It is a *common* maxim that we should take care to be *just* before we venture to be *charitable*.

Our Saviour has undoubtedly given the best possible view of this subject, "These things ought ye to have done, and not to leave the others undone."

PRIVATE JUDGMENT IN RELIGION.

We gave last week some extracts from an article on "Private Judgment in Religion," in the ninth number of *Sparks' Collections* of Essays and Tracts in Theology. The following is from the same article.

St Basil, in his sermons upon some of the Psalms, taxes a sort of men, who thought it a sin to know more of God than the tradition of their fathers would give them leave; and would not advance and improve the knowledge of the truth by any faculty or industry of their own. Beloved, there is not a more immediate way to fall in this reproof of St Basil, and to hinder all advancement of Christian knowledge amongst the common sort of men, than this easy and slothful resolution, to rest themselves on others' wits.

St Jerom, in his preface to his comments on the epistle to the Galatians, much commends Marcella, a gentlewoman of Rome, for this that in her pursuit of christian knowledge "she would receive nothing from him after the manner of the disciples of Pythagoras, upon trust, and authority, but would so thoroughly sift and try all things of herself that she seemed," saith he, "not so much to be my scholar and hearer, as my judge." Beloved, what hinders, but we should all, of all sexes, ages, callings, be like this Roman matron, and be not only hearers, but judges too? Neither to adore all things for gospel which our betters tell us, but to bring all things to the true test; to know the reasons, try the authorities, and never rest ourselves, till we take up the conclusion of the Psalmist, "As we have heard, so have we seen in the city of our God." Ps. xlviii. 8.

Obituary Notice.

The following obituary notice of the late Mrs. Ripley, of Concord, is from the Concord Gazette of Feb. 26th.

The moral lessons inculcated by an exemplary life ought not to be lost to the world. Though adulation to the dead shows only the folly of the living, yet when the character of an individual, eminently good, is sealed by death and he has passed out of the reach of praise or censure, it is not merely justifiable but profitable to note the manner in which substantial benefits have been conferred, or evils common to the human race have been softened or removed.

The life of the late Mrs. RIPLEY, the wife of Dr. RIPLEY, whose death was announced in the last number of this paper, is calculated to afford much useful in-

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* We feel bound to say that we think the views of our correspondent incorrect, both in regard to the *nature* of the opposition to revivals, and to the *cause of disgust*. His remarks seem to us quite too indiscriminate and sweeping.

That the opposition of *some* springs from the causes here mentioned, may be, and probably is true; but that the opposition is chiefly from other and more justifiable causes, we think we have sufficient reason to beleive.

That there are *some* men whose disgust at revivals springs from the causes here stated we are also ready to admit, but that the greater portion of those who have felt this disgust, have had other causes for it, cannot, it seems to us, be easily doubted by those who have been acquainted with the whole cause and results of any one among most modern revivals, and who are disposed to view them impartially. *Editor.*

struction. She possessed an easy dignity of manners, happily suited to the society of the families with which she was most intimately connected. In early life Mrs. R. imbibed the knowledge and the love of the christian religion. She understood the christian system, not as intended to furnish an occasional subject of conversation, but to regulate the feelings and desires of its votaries. Her firm belief in the rectitude of Divine government enabled her with equanimity and cheerfulness to meet the changes of an eventful life. The death of her first husband, the late Rev. William Emerson, of this town, devolved on her the care of a young family, without very ample pecuniary means of support. This produced some additional seriousness in her mind, but no gloom. She was diligent and skilful in the education of her children, while they were entrusted solely to her care. At subsequent periods of her life, she was repeatedly called to mourn the loss of children, removed in the midst of life, from spheres of great usefulness, and leaving numerous families. These, it is true are common trials. But are they commonly sustained with cheerful acquiescence?

During the last thirty years of her life, she was almost constantly afflicted with disease. In this period particularly, she felt and exhibited the value of religion. Not the slightest indication of despondency or melancholy was manifested by her, although at several times she believed her departure was at hand.—Though she was, during most of this period, confined to her chamber, and suffered much pain, she continued, to the extent of her power, to discharge the duties of a wife and mother, and her interest in the welfare of others continued unabated. After many years of confinement by sickness, such was her habitual cheerfulness that an observer, uninformed of the true state of her health, would suppose that she was perfectly at ease. At the advanced age of eighty three, and till the hour of her death her mind was unimpaired. She saw the approach of dissolution not only without terror, but with gratitude, and at her departure exemplified the momentous and glorious truth, Man *may* hope in death.

CHRISTIAN REGISTER.

BOSTON, SATURDAY, MARCH 12.

THEOLOGICAL EDUCATION.

We have intimated that we should occasionally, as circumstances might render expedient, turn the attention of our readers to the Theological School at Cambridge. We conceive that the importance of the subject is a sufficient apology, should we allude to it frequently.

We mention the subject now because we wish to turn the attention of our readers to an able article in the number of the Christian Examiner, just published, in which the circumstances and wants of the Theological School at Cambridge are considered. In the course of his remarks the writer presents the claims of the Institution, and the duty of aiding it in the following striking manner. Alluding to the late Circular Address of the Trustees, in which an appeal is made to the public for their aid in erecting a separate building; and providing funds for the support of indigent students, he says:—

"We trust this appeal to the liberality, or we might perhaps more properly say, to the good sense and discernment of the public will not be lost; and we are sure it will not, if the application be rightly understood. For what is it that is asked for? Not an alms, not money to be transferred from the pockets of the rich to those of the poor, not a donation which can be requited only by thanks and gratitude; but the public is asked to supply the means of satisfying its own wants; every man who feels the importance of religion, who looks upon himself as an accountable being, is asked to contribute something to enable those who have the proper talents and disposition to devote themselves to the study, the understanding, and the developement of the truths, evidences, doctrines, motives and consolations of Christianity. And is this charity, or is it that wise foresight, which seeks to secure its most valuable blessings by a judicious employment of its means? What other security is there for society than religion? What other security has the rich man for his wealth, or the poor for his hopes, or any man for his life, and whatever makes life valuable? If its truth be denied or forgotten, of what horrible excesses do not men become guilty? If its doctrines be corrupted, of what degrading superstition do they not become capable? The only unfailing preservative against the worst crimes and most debasing superstition, is a pure religion, and the only means of maintaining its power in society, is to give a proper education to those whose lives are to be devoted to defending and enforcing it."

We are happy to learn that many of our wealthy and enterprising citizens are beginning to give their thoughts seriously to the subject. We doubt not the more they consider it, the more they will feel its importance. The bustle and hurry almost inseparable from a city life, often prevents the success of plans of usefulness and benevolence, which, could they once gain the attention of the community, would be promoted and fostered with great promptness and solicitude. But we trust, from the intrinsic importance of this subject, and the present symptoms of attention to it, that it will not be dismissed from the thoughts of our citizens till something effectual is accomplished.

Dedication. On Wednesday, the 9th instant, a new Congregational Church was dedicated to the service of God, at South Boston. The services were performed by the following gentlemen.

Introductory prayer and reading the Scriptures by Rev Mr Wisner; Dedicatory Prayer by Rev Mr Fay, of Charlestown; Sermon by Rev Mr Hawes, the present minister of the new Society, from Psalm 84, verse 2; Concluding Prayer by Rev. Mr Green.

We notice that this is called, in the Centinel, the *Thirteenth* Congregational church. This appears to be a mistake. It is properly the *Fourteenth* Congregational church. The proprietors of the church were probably led into this error by the misnumbering of the new church in Chambers-street, which should have been called the *Thirteenth*. The Hawes-place Society at South Boston, of which the Rev Mr Capen is pastor, being established before the society in Chambers-street is properly the *Twelfth* Congregational church. As the church in Chambers-street has been incorporated by the title of the Twelfth Congregational society, it cannot now consistently be changed. We would respectfully suggest therefore, (if the societies are to be designated in this manner by numbering) whether it be not most proper and expedient that the *Hawes-place* Society be called the *Thirteenth*, and the newly established Society at South Boston, *Fourteenth*.

New Church at Harrisburg. We notice by the last number of the Christian Inquirer, that arrangements are making for the establishment of a new Unitarian Church at Harrisburg, the seat of the State Government of Pennsylvania.

We understand that the favourable views of rational Christianity which are entertained at Harrisburg, are partly the result of the labors of the Rev. James Kay, of Northumberland, who has been indefatigable, and highly successful in his efforts for the spread of scriptural and rational religion, in that region.

Desha the Murderer. On the last page of this paper will be found an account of the shocking and barbarous murder of Francis Baker, Esq. Isaac B. Desha son of the Governor of Kentucky, has been tried and convicted of committing the act. Instead of condemning him, the judge,—(Shannon) without any sufficient or even plausible reason, as is almost universally believed, granted leave for a new trial,—and the murderer has since broken jail and escaped.

We understand that the public indignation against the judge on account of what was considered the unfairness and corruption of the proceedings, has been expressed by burning him in effigy, in two of the counties.

It is unfortunate for a state to be under the rule of corrupt and unprincipled men. But let us not class the innocent with the guilty. There is undoubtedly a just abhorrence felt there, by a large portion of the community, both of the act and of the men who would screen the head of the guilty perpetrator. And we confidently believe, that as a state, Kentucky will, at the next election, wipe off the stain that now rests on her good name, in the only way in which she can do it, by appointing men to office who will impeach and call to the bar of their country, those who are so generally, and as it seems to us, with so good reason looked upon as the corrupters of the public justice.

Original Communications.

FOR THE CHRISTIAN REGISTER.

THE RECOLLECTIONS OF JOTHAM ANDERSON.

CHAPTER XX.

I go on with the continuation of Mrs. Holden's history. It was appointed to her to endure a long and severe trial of her faith. She had felt, as all are so apt to feel in the first experience of religious purposes, that she was ready for any thing, that nothing could now seem hard to her, that no temptation could be too powerful for her, that any yoke would be easy and any burden light. She little knew what providence had in store for her. It pleased God to prove her severely, to try her in the hottest furnace of affliction; and it needed faith and fortitude like that of the "three children" of old, to pass unharmed and triumphant through the flame.

When affliction does not soften and amend, it hardens and makes worse. Thus it happened to Mr. Holden. The death of his two children had been heavily felt by him, but not as the providence of God. He murmured and complained. His spirit was rebellious. His feelings were exasperated, as if wrong had been done him. He became more irritable and sullen, and hurried with greater devotion than ever to the scenes of irregular pleasure. Attempting thus to supply from worldly sources, that void which his wife was seeking to fill from the living streams of heavenly truth. But he found them broken cisterns, which could hold no water.

In vain did his wife strive to lead him to those truths which were sustaining her. He obstinately refused to listen, and angrily forbid the very naming of the subject. And although the serenity and evident contentment of her mind, might have proved to him that the part she had chosen was indeed good; yet he sullenly endeavoured rather to destroy than partake her peace. He was angry that she should be happy while he was discontented. Her very sweetness and forbearance were new occasions of offence, and the more she submitted to his injustice and strove by mild patience to pacify and win him, the more did he brutally persevere in wounding her feelings and increasing her privations. Would that I were recording a strange and solitary case! But alas, many are the meek wives and pious mothers, who have thus suffered beneath the unmanly persecution of men who had sworn to be their protection, but who were afterward wedded to pleasure and sin, and vented their insane revenge even on the humblest means which were used as a refuge from their violence.

Mr Holden proceeded from step to step, till he had forbidden the visits of the minister, and destroyed every book but the Bible, and that she was obliged carefully to conceal. These were grievous privations, and bitter were the tears they drew from her. But she redoubled her diligence in the instruction of her daughter, and found her sabbaths tenfold a delight. Even this however was to be denied her. In a fit of brutal drunkenness he swore she should go to church no more; and to make effectual his threat, he destroyed the few decent garments, which she had reverently reserved for the service of the temple. This was a heavy cross; but a heavier yet was awaiting her. He had long threatened to remove from her their daughter, who, he said, should not stay to be spoiled by a moping, spiritless, whining woman. In vain she entreated, and prayed, and resisted. Her misery was his sport, and he tore the child away—whither to be borne, or by whom to be educated, she could not learn.

Her cup seemed now to be full. Every earthly solace was gone, every human hope destroyed. Alone, deserted, unfriended, nothing seemed left her but misery and despair. "For a long time," said she, "I was stupified and amazed. These repeated blows appeared to have stunned me, and I sat and walked with vacant and bewildered stupidity. But at last it occurred to me, that God had purposely withdrawn every earthly and visible good, that he might prove me, whether I could be satisfied with heavenly and invisible good alone;—whether I could trust him, as I had thought I could, in the darkness as well as in the light." This reflection brought her to herself. She humbled herself, and asked for faith. She stretched her eyes upward, and looked steadfastly on the clouds and darkness of the eternal throne, until she discerned the righteousness and mercy which rest at its foundation. She thus found peace—but it was sad and trembling and alarmed. She was like the timorous dove, that fleeing from the violence of the vulture, takes refuge in the bosom of a man; but for a long time flutters and trembles, unable to quell its agitation though it knows that its hiding place is secure.

There is a point beyond which the heart of an abused wife and a desolate mother is unable to bear. It must be relieved, or it must break. To this point the ill fortunes of Mrs Holden had nearly brought her, when the overruling power which had permitted her trial, interposed for her deliverance. Her husband died the miserable death of a drunkard, brutish, delirious, hopeless—without preparation or warning for himself, and with only horror and agony for his wife.

In the language of the world this removal would be called a relief—and so it was, and so she could not but regard it. But what a relief! Only an exchange of sufferings. For when one has loved some object dearly and devotedly, been united with it for years, watched for it, prayed for it, suffered for it—there is nothing which can eradicate the affection from the heart. No unkindness can destroy it, no ingratitude or harshness can cancel it. It may be wounded and blighted, it may seem so crushed and broken as never to revive again. But death awakens it to life. The early love of the young heart returns in all its strength, and sorrow for the friend we had once adored is tenfold embittered by the thought, that we must sorrow as those without hope.

When Mrs Holden saw that life was departed, the feelings of former days rushed to her bosom, and she remembered nothing but that he was the chosen and kind lover of her happiest days. All wrong was forgotten and forgiven, and she indulged freely in that reverie of grief, which feast on the images of days that are past, and the shadows of pleasure that are long gone by. But from this the reality soon called her. The hope of finding her daughter occupied her whole mind, and the search for her become her only care. For a long time it was vain; and was successful at last only by one of those strange turns of fortune which men call accident, but in which she was willing to recognize the hand of heaven. "I had once," said she, "regarded the singular coincidences of life as the mere accidental creations of chance; but my sufferings and my faith had made me wiser. I had learned to trace them to the kindness of my father. And when my dear child, so long lost, so long sought in vain, and at length unexpectedly restored, was again folded in my arms—oh, I am sure that any one who could feel how the rapture of that moment was enhanced by a certainty that God had done it, would earnestly seek to increase the happiness of life by an habitual acknowledgement of an over-ruling providence. It brightens joy as much as it comforts sorrow.

TO THE EDITOR OF THE CHRISTIAN MIRROR.

Dear Sir.....I had not the pleasure of receiving your friendly "Reply" in the Register of the 12th of Feb. until the last day of the month. The christian frankness exhibited in your communication, and the candid spirit which it evinces, demand my grateful acknowledgements. With some solemn consciousness of our mutual accountability to the searcher of hearts for what we believe and publish, I have carefully examined that part of your experience you have so kindly favored me with.

Although I perfectly accord with you in not admitting "the conclusiveness of *experimental* testimony on all occasions," it is certainly interesting and instructive to christian brethren, to impart to each other the various exercises of their minds, and the difficulties they meet with in their imperfect researches to obtain a true knowledge of that glorious Gospel which is destined to fill the Universe with praise. And you can easily conceive, that when I knew your mind, like my own, had been "*terribly shaken*" on Trinitarian ground, I felt a deeper interest in attending to your remarks.

You will permit me my respected christian brother (for so I conceive the law of Christ requires me to address you) with the same frankness you have manifested, to assure you, that however I respect the author of "*Bible news*," and approve of the general sentiments of that book; I have neither adopted the opinions of that writer, nor any other uninspired writer for my religious system. I hope by the grace of God, I can sincerely say with that author, "my aim has been to investigate, represent and support, such sentiments as are revealed in the Bible, admitting words to be used according to their common acceptation, comparing Scripture with Scripture." The words of Jesus Christ, and not those of Mr. W. first shook my supposed immoveable and invulnerable fortress. "*My Father is greater than I.*" The consideration of other passages, particularly 1 Cor. 15. 28. increased the effect. I freely confess however, that the subsequent reading of "Bible News," had more influence in strengthening my doubts, than all I read on the opposite side had to confirm my tottering faith; although, from the strong reluctance I felt to abandon my long and ardently cherished opinion, I read probably five times as much in favour of it as I did against it.

The distinction which Mr W. makes between *derived* and *created*, which seems to involve the difficulty of *two uncreated beings*, I do not understand. Nor does it, in my opinion, accord with the divine testimony, that Jesus Christ is "the first born of every *creature*," "the beginning of the *creation* of God." But if his general views on the unity of God, and of the nature and character of his Son, in opposition to the trinitarian hypothesis, are really attended with such "difficulties," and "*absurdities*" as you suppose; is it not surprising, that from the whole constellation of theological luminaries, there has emanated so little light to disperse this darkness; particularly when the lamented effects of it are acknowledged to be great, and by some supposed to be fatal? For, although we acknowledge some respectable vindications of the doctrine of Christ's supreme deity have appeared, I believe no one has yet attempted to shew particularly the irrelevancy of those "demonstrations," with which you confess that book abounds.

In your candid reply you have noticed some of the difficulties which you conceive attend Mr W.'s views. I am perfectly willing to inform you, so far as I accord with those views, how I obviate the difficulties you suggest in opposition to them. And I sincerely regret that you have declined doing me a similar favor; for, notwithstanding your contrary supposition, I am entirely at a loss how you would answer my "particular inquiries," and how you meet the difficulties attending your present belief.

You suppose that "to have the *divine nature*, in the peculiar sense this book pretends, a being must have the *incommunicable* attributes and perfections of Jehovah." Although I do not wish to be considered as justifying *every* expression of Mr W. on this subject, I would ask you to remember, that he has clearly taught that whatever glory and dignity the son possesses it is *communicated* to him from the Father. Does not this obviate difficulty and leave Mr W.'s demonstrations in full force? If you still think such perfections are too great for any *created* or *derived* being to possess; I ask, is it possible for us to conceive *how great* wisdom, knowledge and power, the infinite Jehovah can communicate to his only *begotten* Son? Is it right to limit the Almighty to any *degree* in this respect? We know indeed that he will not, and cannot give his essential glory to another; which glory we understand to consist in his being the *infinite* and *independent* source of all being, and of all wisdom, goodness, power and felicity. Why should the declaration, that in Christ "dwelleth all the fulness of the Godhead bodily," be thought inconsistent with dependency, rather than the prayer of the Apostle, Ephesians iii. 19, that the saints "might be filled with *all the fulness of God?*" Or why should the application of the title of "God" to him whom the Father hath set on the holy hill of Zion, be thought inconsistent with dependency, rather than the application of the same title to the vastly inferior rulers of Israel? If Scripture and reason require us to understand the title in the *latter* case in a limited sense, why not in the *former*. I assure you I feel myself obliged to do so by Christ's own declarations of the inferiority and dependency of his highest nature and character.

I freely admit that it would be a "sophism" to assent that Christ possesses the *divine nature* in that peculiar sense *which the Father does*, without allowing him to possess all the attributes of Deity. But it is no sophism to say that he possesses a divine nature in a peculiar sense, i. e. *in a manner which no other created intelligence does.*

Your observations on atonement I have seriously considered, and believe with you that if the Son has the same nature *in all respects* with the Father, he would be equally incapable of suffering. But you say "If Christ has not Jehovah's nature, then the atonement might as well have been made by an angel or any other holy creature." But how does this follow? If indeed there can be no difference of dignity and excellence among all created holy intelligences your conclusion is doubtless correct. But is there no diversity of intellectual and moral capacty among the thrones and dominions, and innumerable company of angels which surround the heavenly Magesty? Was not the Son "made so much *better* than the angels, as he hath by inheritance obtained a *more excellent* name than they?" Have not those celestial spirits, with conscious inferiority, worshipped our Redeemer, by the command of the Father; not indeed as the eternal Deity, but as his 'first *begotten*." Heb. i. 6? As you have not favored me with any "clear demonstration" to support your opinion that the atonement is "*useless*" unless made by Jehovah himself, I can only refer you to my former remarks on the subject, and urge you to disprove them if incorrect.

(*To be continued.*)

FOR THE CHRISTIAN REGISTER.

THE LATE GOVERNOR BROOKS.

When a good man dies, survivors may well pause and consider his progress, and end; for characters fully worthy of immitation are not so frequent as not to possess a deep and salutary influence.

Such is the example before us, and so it seems to have been generally and justly regarded,—for who did not love and respect Gov. Brooks?

This instance has in it one encouraging circumstance for all those who aim to equal the deceased; it shows strikingly the value of a pure heart and consistent life, without pre-eminent talents. Of what worth indeed are endowments, natural or acquired, without rectitude?

Who was ever deceived, or injured, in confiding in the honour, or justice, or courtesy of John Brooks?

He sustained through a long, and honored, and useful life, many high and responsible offices, and discharged the duties of them all with punctuality, judgment and success. What higher praise can any man deserve?

He deserves this because he steadily acted on principle, by effort and design.

He early adopted, as his guide, in every situation, some of the best maxims of human wisdom and experience, and of more than *human* wisdom. His discretion, urbanity and integrity naturally secured to him the approbation and confidence of all who knew him.

Though a love of popularity, in its best import, never existed in him, beyond its due proportion, in the composition of a well formed and regulated mind. His habitual benevolence and solicitude for the improvement of his fellow-men, continued to the last; and he had been too accurate an observer of the customs of society, not to have seen reason to prefer a simple, unostentatious funeral to any thing like parade and display, which are always without use, always inconvenient, and often injurious to the living.

So that he who was entitled, if any are entitled, to the highest military and civil demonstrations of respect and gratitude, prefers to be buried in all the modesty and silence which are alone suited to the funeral office.

It is impossible for a Man to be made Happy by putting him into a happy place, unless he be first in a happy state.

The following statement relative to the ecclesiastical affairs at Northampton appeared, on Saturday last, as a communication in the Boston Daily Advertiser:—

On the 22d day of February last, a second Congregational Society was formed at Northampton. The increasing population of the place would alone have justified such a measure; but peculiar circumstances preceeded the organization of the society, and made the act a public and solemn avowal of important principles.

A colleague pastor had recently been settled in the old parish, by a unanimous vote of the town. The causes which led to such unanimity in a place where diversity of opinion on religious subjects was known to exist, were, a public act of the town, expressing their willingness that their pastor should exchange with pious clergymen of any denomination, and a firm, and, as they thought, well-grounded expectation on the part of a respectable minority, that the pastor elect would, in compliance with the intention of those who introduced that vote, exchange with the neighboring clergy of regular standing, without reference to differences in their religious opinions. But after the ordination of their clergyman, it was found impossible, either by argument, or by respectful solicitation, or by an appeal to the sentiments which he had himself expressed, to induce him to make such an exchange, as had been desired and expected. In was also obvious, amidst the diversity of opinion on all doctrinal points, that unless the principle of free christian intercourse and exchanges, should be established, there could be no peace nor further union in the churches; and it was maintained, that though a minority must yield to a majority in arranging the general character of the religious services, yet that the rights and consciences of a minority were to be respected. Under these circumstances, after endeavouring for nearly a year to obtain the relief which they desired and believed themselves entitled to expect, the minority was at last reluctantly compelled to separate themselves from their ancient place of assembling, their common rights, their common property, and their common worship.

To do this in a town, which for more than a century and a half, had assemled in the same house, in uninterrupted and unexampled union, and had during that period been blessed by the instructions of eloquent and learned teachers, whose praise is in all the churches, required no common sacrifice. Still, the aggrieved party could do no less, to maintain the integrity of their consciences, and the consistency of their conduct with their professions. While they are driven to this measure of separation, as the last and only means of preserving their characters, they bear no ill will towards those who have made a continuance of union impossible. They hope it will be manifest to all who are sincere in their exertions to promote sound morality and undefiled religion, that they also are striving to advance the same ends.

The Second Congregational Society was established on what was deemed the principles of our fathers, the independence of each religious society, and the independence of the conscience of each individual.—Amidst an unavoidable variety of religious belief, the unity of sentiment healed the differences of opinion, and a promise of mutual forbearance satisfied every mind, and neutralized the spirit of party. On matters of speculation, the members of the society attach themselves to no sect. Believing that of the abstract questions, which have been so fruitful of division, many are beyond the powers of man to decide, and that many have been stated under such different forms, and each advocated with such ability, as to lead those who inquire to different results; believing, also, that there cannot but be room for honest difference in the manner in which religion is represented to the understanding, and received into the heart of each individual, they are resolved not to interfere with the speculative opinions of any, or to adopt for the profession of their faith, any other formulary than the word of God. But while they leave it to each mind to form its own creed, they profess to regard religion as of a practical nature, and purity of life as the best evidence of a sincere belief in Christianity. They find in the habitual sense of the omnipresence of God, and our constant responsibility to him, both now and hereafter, the safest principles to govern their lives, and to constitute the basis of their religious professions; and they desire to be strengthened and prospered only so far as they shall build upon the foundations of Christian charity and liberty.

That a religious society should be formed upon these principles in this part of the Commonwealth, is a novel appearance. It may be added that funds have already been subscribed for the erection of a place of public worship—and that the society, already in a flourishing condition, has the fairest prospects. By a unanimons vote Mr E. B. Hall has been invited to become its preacher. It relies for its prosperity, on the justice of its principles, and the blessing of an Eternal Providence. *Northampton, March 2.*

Fire at St Thomas. A most destructive fire was experienced at St Thomas, on the 12th ult. The number of houses destroyed was estimatd at between *four* and *five* hundred.—Not less than 500 families were left entirely houseless, and very many of these reduced to great distress. The population of the island is estimated at about 12,000, of whom only 4900 are whites.

Institution for Savings. The following is an extract from the sixteenth semi-annual Report of the President and Trustees of the Provident Institution for Savings, in Boston:

The sum of $107,563 has been received from, and $61,643. 94 cents. to, depositors since the last Report. The number of deposits in this period is 2342, of which 1642 are for old accounts, and 700 for new; 363 old accounts in the same time have been closed.

The accumulating fund at the last semi-annual meeting was $11,712 36 it now is $14,377 67, increase $2,665 31.

Steam Boat Question.—We learn from the Albany Daily Advertiser, that the Court of Errors sitting in that city has decided on the great Steam Boat case, of the North River Company, appelants *vs* John R. Livingston, respondent, and the decision of the Chancellor was *affirmed*. This decision throws open the Hudson river to a free navigation by fire or steam, or in other words, annuls the exclusive right given to Livingston and Fulton. The importance of the question caused the Senate Chamber and gallery to be crowded by persons anxious to learn the decision of the court.—*Gaz.*

Nominations. We learn from the Democratic Press, that President Adams, on Saturday last, made the following nominations to the Senate, viz:—Henry Clay to be Secretary of State; Richard Rush to be Secretary of the Treasury; James Barbour to be Secretary of War; S. L. Southard to be Secretary of the Navy; William Wirt to be Attorney General; and Alexander H. Everette to be Minister at the Court of Spain. *B. D. Adv.*

EIGHTEENTH CONGRESS.

SENATE.

On Friday and Saturday, the 25 and 26 of Feb. the Senate was busily employed in finishing the business of the Session. The bill for the continuation of the Cumberland Roads was read a third time, passed and sent to the House. The subject of the occupation of the mouth of Oregon river was discussed, but the bill was finally laid on the table 19 to 17.

On Monday, Mr Hayne submitted a resolution intended to counteract the resolution lately submitted by Mr King, of New-York, respecting a fund for the emancipation of Slaves. No business of importance was transacted in the senate on Tuesday or Wednesday, excepting the bill for building ten sloops of War.

On Thursday March 3, the Senate agreed to the ratification of a treaty of Peace and Commerce with the Republic of Colombia. They also passed a variety of bills of a private and local nature, and did not close the session till 3 o'clock on the morning of the 4th instant.

HOUSE OF REPRESENTATIVES.

The business of Friday and Saturday was of a private and local nature.

On Monday the bill concerning wrecks on the coast of Florida was passed to be engrossed.

Mr McDuffie laid on the table a resolution relative to an amendment to the United States Constitution.

The bill from the Senate for the suppression of Piracy was ordered to be engrossed for a third reading.

Very little business was done in the House on Thursday except the finishing of bills and receiving the notices of the President's approbation of them.

GENERAL INTELLIGENCE.

FROM EUROPE.

An arrival at New-York, in thirty days from Havre, brings Paris papers to Jan. 31st and those of Havre to Feb. 1st. By this arrival London dates to 27th January are furnished.

We collect the following items from the papers brought by this arrival.

Letters from Madras to the 31st of September, received in England, state that the inhabitants were suffering from famine and cholera morbus.—The operations against the Burmese had been suspended in consequence of the rainy season; but great preparations were making in all the Presidencies to raise a sufficient force to recommence hostilities the latter end of October, and to march against Ummepoora, the capital of the Burmese Empire.

Capt. Franklin, with the expedition for the mouth of Mackenzie's river, was to embark in a few days from Liverpool for New-York, and to proceed thence to Kingston, in Upper Canada.

We learn from German papers that the recognition of the independence of the South American States by Great Britain has excited a great sensation in every part of the continent of Europe.

In consequence of the overflow of students at our Universities, it is in contemplation to found a third Univesity, in the neighborhood of York, towards which the venerable and excellent Earl Fitzwilliam has promised to subscribe fifty thousand pounds. *Globe.*

Madrid. Jan. 17.—Several Cabinet Councils have been held within a few days; and it has just leaked out that England has recognized the new states of South America. This has completely ruined the projects of our government, which yet hoped to compel the independents to submit, and has recently been engaged on the project of sending a great expedition to America. The assassinations in this neighbourhood increase.

The Paris Moniteur announces that Mr. Brown, the Minister of the United States had presented to the Court of France: 1st. The answer to the notification on the death of Louis XVIII; and, 2dly. His new credentials as Envoy Extraordinary and Minister Plenipotentiary; and that M. Hyde de Neuville, the French Ambassador at Lisbon, had landed at Brest, on his return to Paris.

The progress of the British arms in India is said, in the British Traveller, to have been greatly impeded by the want of cordiality among the highest authorities in the government of the country. A change in the administration was expected, and Lord Beresford and Lord Bentinck were both named as candidates for office of Governor General. *Eve. Post.*

Paris, Jan. 31.—If the latest letters from Madrid are worthy of credit, the possitive intelligence of the recognition by England of the recent Spanish possessions in America, has created a lively sensation in that city. It is also asserted on the authority of letters from Lisbon, that at the solicitation of the English Ambassador, Sir Wm A'Court, King John VI has recognized the Independence of Brazil, and changed his ministry. The departure of M. Hyde de Neuville is attributed to this cause. *Journal du Commerce.*

AFFAIRS OF GREECE.

By the late Foreign arrivals we have received some interesting intelligence relative to the affairs of Greece. We give the following extracts.

Missolonghi, Dec. 12. An English frigate which has just anchored at the entrance of the roadstead, brought us the following official intelligence:

On the 3d inst. the Greek fleet gave a deadly blow to the Egyptian naval forces upon the coast of the Isle of Crete. After this victory, Admiral Miaoulis Vocus, sent to Napoli, where they have arrived, twelve large transport vessels, having on board 3000 negro soldiers, disciplined a la Europaene, 400 Arabian stallions; and such a quantity of provisions, that an ocque (44 ounces) of coffee may be bought for 50 paras (8half d.) and an ocque of rice for 5 paras. Our fleet pursued the Egyptian vessels till within Alexandria.—Since this expedition, a part of our fleet has returned to Hydra. Condouriotis, President of the Executive Council, who was there, immediately sent off a part of the garrison of that island, with a great number of Hydriots and Spezziots, who arrived with him at Napoli, from whence they will bear down upon Patras. Public rejoicings have signalized the issue of one of our most glorious campaigns. We have the certainty that in the late action besides the twelve transports captured, the Egytians had fifteen vessels and their finest frigate burned.

General Constantine Botzaris and Sissinis have been summoned to Napoli by the Government, to concert, it is supposed, plans of attack against Patras and Negropont.

Advices from the Morea, dated December 18, state that perfect tranquillity is restored in that country, and that, in consequence of the energetic measures taken by the Greek Government, all the rebels have submitted. Coloctroni is said to have justified himself against the imputation of having had secret relations with Ibraham Pacha, and with having been privy to the insurrection of his son. He is allowed to live quietly in the Morea, but is closely watched. As to Mauro Michall, it has been ascertained that during the recent disturbances his conduct was remarkably reserved, and he did not take a single step for which he can be reproached.

Letters from Constantinople state that a resolution has been adopted by the Divan, in a meeting, at which the Grand Seignior presided to listen to no proposition whatever which is not founded upon the return of the Greeks under the Ottoman dominion.

Ancona, Jan. 10. The late victory obtained by the Greeks over the Egyptians on the 3d ult. cost the Mahometans 12 transport vessels laden with troops, a covertte and a brig, which were captured, and two frigates, which were stranded upon the shore of Suda, and afterdards went to pieces.

The Inaugural Address of President Adams, was received in this city on Tuesday night. It was our intention to have given an abstract of it in this week's Register; but being satisfied on reading it that we could not do it justice in an abstract, we have concluded to insert it entire next week, for the purpose of preserving it on record, as well as for the gratification of that large portion of our subscribers in the country, who receive no other paper. It is sufficient at present to say of it that it is an able, conciliatory and christian Address, and worthy of the chief Magistrate of a great and a free christian people.

Gen. Lafayette. The following extract from a reply of Gen Lafayette to an invitation of the Governor of New-York, shows the plan of the tour he proposes to make previously to the 17th of June next.

Happy should I be to set out immediately for the seat of government, and offer to both houses, in person, a tribute of my devoted sentiments. But I am to-morrow beginning a long journey to the southern and western states, which must terminate in Boston on the celebration relative to the Bunker Hill Monument, a subject interesting to the whole Union and to which I am positively engaged. I have anticipated the pleasure to go from Pittsburg to the western parts of the state of New-York, and enjoy the navigation of the canal, and proceed through Albany and Vermont, to the anniversary engagement, which I cannot fail to fulfil. My progress must be rapid, and shall be so.—Nothing save the impossibility, for the want of time to take that route, can prevent me from executing this plan.

Gen. Lafayette and suite arrived at Norfolk at 1 o'clock on Friday morning of last week, from Washington, and was to proceed on his southern tour the same morning.

Chief Justice Marshall. The statement which has been lately made in some of the papers, that Chief Justice Marshall was about to resign his seat on the bench of United States, is contradicted in a late New-York American

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Gov. Clinton. The N.Y. American states that Gov Clinton has declined the appointment of an ambassador to the English Court. In the same paper it is intimated the cabinet under the new President, will be composed of Messrs Clay, Rush, Barbour, Southard and Wirt.

London and Berlin. The balance of trade between England and Prussia, is said to have been of late in favour of Prussia. This is argued from the alteration which has taken place in the rate of exchange between the two places. Circumstances are mentioned, however, which render it probable that this state of things will be only temporary.

Washington, March 3.—The business of the second session of the Eighteenth Congress was, in effect, brought to a close at a very late hour last night. Both Houses of Congress will meet indeed, to day, but it is only to verify the rolls, and receive from the President the annunciation of his approbation of the acts which have passed. No legislative business can, according to the rules, be done at this the last day of the session. All bills, therefore, which have not already passed both Houses, are in effect rejected

We are glad to the able to say, that the bill giving the sanction of Congress to the acts of Virginia and Maryland, for incorporating the Ohio and Chesapeake Canal Company; the bill further to provide for the punishment of crimes against the United States; and the bill for indemnifying the sufferers by destruction of property on the Niagara frontier during the last war, have received the assent of both Houses of Congress.

The bill for the occupation of the Territory of the Oregon fell through by being laid on the table in the senate. There were several other bills, which had passed one or the other House, which are lost by not having been acted upon in the other.

Of the bills thus lost, it is impossible, from the late hour of adjournment last evening, to give a list any more than of the private bills which were consummated. At 8 o'clock last night, there were lying on the table of the Senate no fewer than seventy bills from the House of Representatives. Of this number, many were passed, before the hour, when fatigued to exhaustion, the Senate was compelled to adjourn; by which adjournment all the remaining bills were lost.—*Int.*

We understand that a supply of American Gold Coin has been sent to the office of the Bank of the United States, in this city, for the purpose of paying the members of Congress, in order that the benefits resulting from the Mint may be diffused through the country as much as possible. *Nat. Int.*

The new and handsome stone Church erected at Chelmsford by the Merrimac Manufacturing Company, is to be consecrated to the service of God, on Wednesday of next week. At the same time, the Rev. Theodore Edson is to be invested with the order of Priesthood by Bishop Griswold.

We learn that Mr. Crawford resigned the office of Secretary of the Treasury on the 3d instant, and is now a private citizen. It is understood he will leave the city for his domicile, in Georgia, in the course of the next week.

Concord, (Mass.) Feb. 26.—*Anniversary.* It gives us great satisfaction to announce, that Professor Everett, our Representative to Congress elect, has accepted an invitation from the committee of arrangements, and will deliver an Address in this town on the 19th April next.—This celebration will commemorate the *fiftieth* anniversary of Concord Battle, and as yet many remain among us, who shared in the dangers and honour of that day. It is hoped, these will have their feelings gratified, and find the rising generation duly sensible of all they owe to the earliest asserters of our rights. The circumstance, that Prof. Everett will be the orator of the day, is an earnest of a rich intellectual treat, and promises to the occasion, a numerous attendance.—*Gazette.*

The Legislature of Louisiana has passed a law for removing the Seat of Government from New Orleans to Donaldsonville, and appointing commissioners to hire rooms for the accommodation of the Legislature at the next session, and for the public offices.

The Piracy Bill. The bill making further provisions for the suppression of piracy, has passed the House, after being so amended as to strike out the whole of it except so much as provides for the building of ten sloops of war, and, in that shape, was subsequently agreed to in the Senate. *Pat.*

Indian Longevity. Within these last eight years, says the Canada Spectator, there have died in the village of Cosganawaga, ten Indians, each of them past an hundred year of age. Some days ago, the curate buried a woman aged 106. There is now living a squaw, who has her descendents to the fifth generation; in other words the child has now living, her mother, grandmother, grandmother's mother, and grandmother's grandmother.

Fire.—Yesterday morning about 2 o'clock, a fire broke out in the store of R. V. W. Thorne, in Slotelane, which, together with two adjoining stores, were entirely consumed. A considerable quantity of cotton and coffee was destroyed. The loss is estimated at $20,000. The fire broke out again after the engines had been discharged, but by the timely arrival of No. 11, it was speedily extinguished.—*N. Y. paper.*

New York, Feb. 7.—*From Mexico.*—After a long interval, letters from Mexico to the 8th ult. have arrived. It appears by these that an Embargo was laid by the Mexican government on the 6th of January, which lasted until the 6th of February, in consequence of preparations for a contemplated expedition from Alvarado with 1000 troops for Campeachy. It was understood the government suspected the fidelity of General San Ander (or St. Anna,) the governor of that province. About the 30th Jan. a Spanish fleet from Havanna with 450 troops for the castle, arrived off San Juan de Ulca. In consequence of the appearance of this fleet, the expedition had not dared to sail for Campeachy, and the troops would remain in the neighbourhood of Alvarado, until the Spanish vessel were out of the way.

From the Pacific. The official account of the total defeat of the Spanish forces in Peru by the troops under Bolivar is received in Washington in despatches from Com Hull to the government. Chorilas had been declared by Bolivar, on the 29th December, as the port of entry for Lima, where there were a number of American vessels discharging.

A passenger in the schr. Monky, at NewYork. from Carthagena, states that since the news of the final victory of Bolivar was received, two other vessels had arrived from Lima, and brought information that all was quiet in that quarter. Callao was occupied by the Patriots, and the stipulations of the treaty for the capitulaiion of the Spanish army, were carrying into effect. The Asia and other Spanish ships of war were to return to Spain for the purpose of carrying home the Spanish officers and troops.

In the engagement at Guamanilla the Royalists are stated to have been 10,000 strong, while the Patriots had only 5,800 men.

The loss of the Patriot armies was 1 General, 8 officers and 300 men killed, and 6 generals, 34 officers and 480 wounded. That of the Spaniards—the vice king wounded, 6 generals died and 2,600 men dead and wounded. *Pat.*

POSTSCRIPT.

Later from Europe. By another arrival at New-York Liverpool papers to Feb. 10 have been received.

The Parliament was opened on 3d February. The king being confined by the gout, the speech was read to both houses by commission.

All the interests of the nation are represented as in an unusually thriving condition.

The recognition of the independence of South America by England has created considerable excitement in the different cabinets of Europe. It was hoped however, that all would end well.

There were some indications in France, of a disposition to excite the ancient jealousies and enmities between England France.

MARRIAGES,

At Andover, Rev. Ebenezer Poor, Pastor of the Second Church in Beverly, to Miss Clarissa Abbot, of Andover.

In Haverhill, Mr. Lauren Potter to Miss Susan Solely; Mr. Daniel Webster to Miss Mary Emerson; Mr. Darius Johnson, of Bradford, to Miss Hannah Johnson.

In Quincy, on Sunday evening. Mr. Jonathan Withington to Miss Nabby, youngest daughter of Mr. Samuel Copeland.

In Roxbury, on Monday evening. Mr. William W. Shirley to Miss Elizabeth Walton.

In Dorchester. Mr. Thomas Beals to Miss Mary Pope.

DEATHS.

At Mount-Vernon, Me. Feb. 19, Mrs Abigail Peaslee Brickett, aged 82, relict of the late Gen. Brickett of Haverhill, Mass.

At Charlestown, on Tuesday evening, Miss Ruth Townsend, aged 62.

WEEKLY REPORT OF DEATHS IN BOSTON.

Ending February 26.

February 17.—William B. Sawyer, 17. 18th.—Child of Ezra Burleigh. 19th.—William Jones; Richard Kitson, 34; Mary Rabbit, 58; Mary Morrison, 96; Hannah Smith. 20th.—Child of Ezekiel Cleasby; Peter McPherson, 35; —— Clench; John Glenn, 36; —— Wilber. 21st.—Ann Ayers, 56. 22d.—Elizabeth Cade, 56; Jeremiah Moore; —— McKenney; Ann Harris, 32; E. H. H. Somy, 1 mo. 23d.—Robert Cannon, 43; Benjamin F. Barry, 3; Thomas Bailey, 3 mo; William Mason, 60; Meletiah Downs, 64; Mary G. Gray, 9 mo; Sarah Bell, 68. 24th.—Ann Jane Howard Child, 2; Thomas B. Dillaway, 3 26th.—Ann Batchelder.

Ending March 5.

February 26. Peter McNamara, 30; Hannah Hoven, 19; William Webb, 38; —— Ayres, 3 weeks; Mary N. Judson, 21. 27th.—Mary McGowen, 12 mo; Cornelius. D. Peterson, 2; —— Hall; —— Hardin; —— Johnson; Rhoda Mason, 24; —— Erving; John Tucker, 72. 28th. —— Thompson, 4 hours; William Henry Kanna. 19 mo, *March* 1.—John B. Payson, 21 mo. 2d—Emma Darby, 18. 3d.—Risdon Daracott, 14 mo; William Cambridge, 19. 4th. Cordelia Moore, 10 mo. 5th—Lyman Ellison! John Carroll.

CHRISTIAN EXAMINER

JUST Published by CUMMINGS HILLIARD & Co.

Contents.

Miscellany. On the Relation between the Clergy and People, and some prevailing Misapprehensions of the Ministry,
On the Joy and Consolation afforded by Religion,
Eminent Philanthropists,
Collections. Joshua Steele,
Clergy of Boston in 1686,
Dr Donne,
Dr Aikin,
Aphorisms on Mind and Manners,
Poetry. Lines on the Death of two Infants,
Review. Art. I. Brownlee on Quakerism,
Art. II. Theological Education,
Art. III. Biblical Repository,
Art. IV. Smyth on the Apocalypse,
Intelligence. New Publications, Dedications, Installations, Ordinations, Obituary. March 12.

BIBLE NEWS.

JUST Published by Thomas B. Wait, and for Sale at the Christian Register Office, and by Richardson & Lord, and Cummings Hilliard and Co. Bible News: or, Sacred Truths relating to the living God, his only Son, and Holy Spirit, illustrated and defended, in a continued series of letters and inquiries.

"But to us there is but one God the Father." St. Paul.
"This is my beloved Son." Jehovah.
"God anointed Jesus of Nazareth with the Holy Ghost." St. Peter.

To which is added a respectful address to the Trinitarian Clergy, relating to their manner of treating opponents.
By Noah Worcester. D. D. Third Edition.

BOOKS FOR CHILDREN.

MUNROE & FRANCIS, 128, *Washington*, corner of Water Sreet, have for sale, a large assortment of *Children's Books.* Among the number, are:—

CONVERSATIONS ON COMMON THINGS or a guide to Knowledge. By a Teacher. A useful work for families and schools. And adapted to convey to them a knowledge of almost every subject which is presented to them in art. Price 62 1-2 and 74 cents.

M. & F. have in press, a small work, by the same author, entitled *Hymns for Children*, selected and altered.

THE CRUSADES, a tale for youth, by Mrs. Hofland, with wood engravings.

THE ADVENTURES OF CONGO in search of his master, an American tale with copper-plate engravings.

THE FRUITS OF ENTERPRIZE, or the Travels of Belzoni, in Egypt, with 24 copperplate engavings.

THE DAUGHTER OF A GENIUS, a tale for young ladies, by Mrs. Hofland. March 12.

HYMN BOOK.

THE Counting Room of the Christian Register is the Depository of the New York Collection of *Psalms and Hymns*, where they may be obtained at wholesale prices.

☞ Orders to be directed to the editor of the Christian Register. March 12.

EVERETT'S ORATION.

THIS day publiished, an ORATION, delivered at Plymouth, Dec. 22, 1824, by Edward Everett. jan 1.
CUMMINGS, HILLIARD, & Co

Poetry.

[From the Boston Centinel.]

PRIZE POEM.

At a meeting of the Committee upon the Poems offered for the Premium, on the occasion of Washington's Birth-Night Feb. 22, 1825.

Voted, unanimously, That of the productions submitted, the Ode entitled "TRIUMPHS OF LIBERTY," is, in the opinion of the Committee, decidedly the best, and is entitled to the Prize.

GEO. BLAKE, JOHN PIERPONT, JAMES T. AUSTIN, CHAS. SPRAGUE, JOHN EVERETT, FRANCIS DEXTER, N. L. FROTHINGHAM.

Boston, Feb. 4th, 1825.

The following is the Poem alluded to in the above proceeding.

TRIUMPHS OF LIBERTY.

[BY EBENEZER BAILEY.]

SPIRIT OF FREEDOM, hail!
Whether thy steps are in the sunny vale,
Where peace and happiness reside
With innocence and thee, or glide
To caverns deep and vestal fountains,
Mid the stern solitude of mountains,
Where airy voices still prolong
From cliff to cliff the jocund song,—
We woo thy presence: Thou wilt smile upon
The full heart's tribute to thy fav'rite SON,
Who held communion with thee, and unfurl'd
In light, thy sacred charter to the world.

We feel thy influence, Power divine,
Whose angel smile can make the desert shine;
For thou hast left thy mountain's brow,
And art with men no stranger now.
Where'er thy joyous train is seen
Disporting with the merry hours,
Nature laughs out, in brighter green,
And wreathes her brow with fairer flowers:
Pleasure waves her rosy wand,—
Plenty opens wide her hand,—
On Rapture's wings,
To heaven the choral anthem springs,—
And all around, above, below,
Exult and mingle, as they glow,
In such harmonious ecstacies as play'd,
When earth was new, in Eden's light and shade.

But not in peaceful scenes alone
Thy steps appear,—thy power is known.
Hark!—the trump!—its thrilling sound
Echoes on every wind,
And man awakes, for ages bound
In leaden lethargy of mind:
He wakes to life!—earth's teeming plains
Rejoice in his control;
He wakes to strength!—and bursts his chains
Whose rust was in his soul;
He wakes to Liberty!—and walks abroad
All disenthrall'd, the image of his GOD.

See on the Andes' fronts of snow
The battle-fires of Freedom glow,
Where triumph hails the children of the sun,
Beneath the banner of *their* WASHINGTON.
Go on, victorious BOLIVAR!
Oh! fail not—faint not—in the war
Waged for the Liberty of nations!
Go on, resistless as the earthquake's shock,
When all your everlasting mountains rock
Upon their deep foundations.

And Greece,—the golden clime of light and song
Where infant genius first awoke
To arts and arms and godlike story,—
Wept for her fallen sons in bondage long:
She weeps no more;—Those sons have broke
Their fetters,—spurn the slavish yoke,
And emulate their fathers' glory.
The Crescent wanes before the car
Of Liberty's ascending Star,
And Freedom's banners wave upon
The ruins of the Parthenon.
The clash of arms rings in the air,
As erst it rung at Marathon;—
Let songs of triumph echo there!
Be free! ye Greeks, or, failing, die
In the last trench of Liberty,
Ye hail the name of WASHINGTON: pursue
The path of glory he has mark'd for you.
But should your recreant limbs submit once more
To hug the soil, your fathers rul'd before
Like gods on earth.—if o'er their hallow'd graves
Again their craven sons shall creep as slaves,
When shall another BYRON sing and bleed
For you!—oh, when for you another, WEBSTER plead!

Ye Christian kings and potentates,
Whose sacriligious leagues have twin'd
Oppression's links around your states,
Say, do ye idly hope to blind
The fearless heart and thinking mind?
When ye can hush the tempest of the deep,
Make the volcano in its cavern sleep,
Or stop the hymning spheres, ye may control,
With sceptred hand, the mighty march of soul.

But what are ye? and whence your power
Above the prostrate world to tower,
And lord it all alone?
What god—what fiend has e'er decreed,
That one shall reign, while millions bleed
To prop the tyrant's throne?
Gaze on the ocean, ye would sway:—
If from its tranquil breast, the day
Shine out in beams as bright and fair
As if the heavens were resting there,
Ye, in its mirror surface, may
See that ye are but men;
But should the angry storm-winds pour
Its chainless surges to the shore,
Like *Canute*, ye may then
A fearful lesson learn, ye ne'er would know,—
The weakness of a tyrant's power,—how low
His pride is brought, when like that troubled sea
Men rise in chainless might, determin'd to be free.

And they will rise, who lowly kneel,
Crush'd by oppression's iron heel.
They yet will rise—in such a change as sweeps
The face of nature, when the lightning leaps
From the dark cloud of night,
While heaven's eternal pillars reel afar,
As o'er them, rolls the thunderer's flaming car;
And in the majesty and might
That Freedom gives my country, follow thee
In thy career of strength and glorious liberty.

Immortal WASHINGTON! to thee they pour
A grateful tribute on thy natal hour,
Who strike the lyre to liberty, and twine
Wreaths for her triumps—for they all are thine.
Woo'd by thy virtues to the haunts of men,
From mountain precipice and rugged glen,
She bade thee vindicate the rights of man,
And in her peerless march, 'twas thine to lead the van.

Though no imperial Mausoleum rise,
To point the stranger where the hero lies,
He sleeps in glory. To his humble tomb,—
The shrine of Freedom,—pious pilgrims come,
To pay the heart-felt homage, and to share
The sacred influence that reposes there.
Say, ye blest spirits of the good and brave,
Were tears of holier feelings ever shed,
On the proud marble of the regal dead,
Than gushed at *Vernon's* rude and lonely grave,
When, from your starry thrones, ye saw the *Son*
He lov'd and honor'd, weep for WASHINGTON!

As fade the rainbow hues of day,
Earth's gorgeous pageants pass away:
Its temples, arches, monuments, must fall;
For Time's oblivious hand is on them all.
The proudest kings will end their toil,
To slumber with the humble dead,—
Earth's conquerors mingle with the soil,
That groan'd beneath their iron tread,
And all the trophies of their power and guilt,
Sink to oblivion with the blood they spilt.
But still the everlasting voice of Fame
Shall swell, in anthems to THE PATRIOT'S name,
Who toil'd—who *liv'd*—to bless mankind, and hurl'd
Oppression from the throne,
Where long she sway'd, remorseless and alone,
Her scorpion sceptre o'er a shrinking world.
And though no sculptur'd marble guards HIS dust,
Nor "mouldering urn" receives the hallow'd trust,
For HIM a prouder mausoleum towers,
That time but strengthens with his storms and showers,—
The land he sav'd, the empire of *the Free*,—
Thy broad and steadfast throne, *Triumphant Liberty!*

Miscellaneous.

POLICARPA—The Female Patriot.

The recent revolutions in South America have been fruitful of chivalrous deeds of daring, and of heroic examples of virtue and patriotism, in both sexes. In every age and in every country, not excepting our own, female spirit has frequently nerved the arm of the soldier, and essentially aided the cause of liberty and independence. But we know not, that the annals of any nation, whether ancient or modern, furnish an instance of more exalted sentiments, of a more generous devotion, or of a more resolute firmness of character, than the following account of a South American heroine, founded on fact, and translated from the Spanish, by one of the many Patriots, who have been exiled from their country, and have sought an asylum upon our shores:— *N. Y. Statesman.*

"Policarpa Salavarrietta was a native of Bogota. She was distinguished for her patriotic sentiments, which she did not conceal even from her enemies;—and it is not strange that she should become the object of the fury of those impious wretches. All the active vigliance of the tyranical government she had ridiculed, informing circumstantially the patriots, dispersed amongst the troops of Morillo, of the state of the public opinion, and of the forces and operations of the enemy.

"Her lover, who was enrolled by force in 1818 in the grand guards of the Spanish army, gave her notice of all that passed; and she transmitted it to General Santander, who was stationed in the province of Casanare, in the confines of Venezula, and Cuncimamarca. Strong suspicions induced the Viceroy, Samano, at sundry times, to search the house of our heroine; for some time all his efforts to find her guilty were in vain; but the same young man, whom she was to marry, having at length been directed to carry an interesting communication to the patriots, he was surprised by the enemy in the desert of Foquilla, and conveyed to Bogota, with the token of transgression taken on his person.

"When Policarpa knew this occurrence, she presented herself boldly to the Viceroy, and told him that her lover was innocent; that she herself had received the papers from the Patriots, and persuaded him to undertake the journey, but without letting him know the tenor of what he carried. The young conductor being questioned maintained the contrary; that he was the delinquent, and that she had no knowledge whatever of his intention. Both were confronted and supported themselves in the purpose of saving one another. According to the custom in these events, the young man was sentenced to suffer capital punishment, and being placed already on the gibbet, they offered to pardon her, and even that they would protect them both, in case they would discover their accomplices; but the Spaniards gained nothing more, than to renew the conflict between two generous hearts, that loved each other tenderly, and who were resolved on every sacrifice, rather than betray the cause of their country.

"The tyrants seeing that their efforts to extort a secret of such importance, from souls of such a mould, were useless, ordered the execution of the intrepid messenger, and they shot him in the presence of his lover. They again conducted her to the prison; and she constantly refused to reveal the names of the persons, who were secretly working in favour of liberty. In consequence of which, she was pronounced a traitoress, and condemned to die.

"Her conduct, to the very moment of her death, convinced her executioners, of the degree of energy, of which a true patriot is capable: the misfortunes of her country only afflicted her: but she was consoled by the services she had rendered it, and the certainty that it would soon be free, whilst her spirit was about to be united with that of her love. When she was on her away to the fatal place where she was to be sacrificed, she exhorted in the most energetic manner, the people, who were disconsolate and sad at the catastrophe: "*Weep not for me,*" *said she,* "*weep for the slavery and sufferings of our oppressd countrymen; take example by my destiny; rise up and resist the outrages which you endure with so much injustice.*"

"When she arrived at the gibbet, she asked for a glass of water, but observing it was an European Spaniard, who brought it to her, she refused to receive it, saying, '*I wish not to owe even a glass of water to an enemy of my country.*' The commander of the detachment which escorted her, pressed her then that she might name some person in her own estimation, who might do her the service. '*I thank you very much,*' said she, '*for a kindness which I cannot accept, because the slight relief of this, my last necessity, might perhaps condemn, in the eyes of the tyrants, the persons whom I would wish to show that token of friendship!—I am ready to die!*'

"A moment before they gave the signal for the execution, she turned to the cruel executioners, and with a calm air exclaimed, '*Assasins, tremble at the termination of your wicked deed! there will soon come those, who will revenge my death!*' Thy prediction has been fulfilled, illustrious lady; thou beholdest the glory of thy country: thy pure blood has rendered its earth fruitful; each drop has produced a hero; and all of them have imbibed thy sentiments!"

MURDER OF BAKER.

The following particulars respecting the murder of Baker for which Isaac Desha, son of the Governor of Kentucky, has recently been tried, are given in the New-York American.

The late Francis Baker, Esq'r. was a gentleman of learning and talents from New-Jersey, and was educated as a lawyer under the late Attorney General Woodruff, and removed to Natchez about nine years ago, where he became the proprietor and conductor of a public journal.

In September last he set out on a journey to his native state, on horseback, and had necessarily to pass through the State of Kentucky. An attack of fever, on the road compelled him to remain some days at Lexington to recover sufficient strength to pursue his journey. In this enfeebled state he left Lexington on the 1st November, and rode to a place called the Blue Licks, where he lodged. The next morning he rode to Dogget's tavern where he fell in with Isaac B. Desha, the son of the Governor of Kentucky, and breakfasted in company with him and a large party of Desha's acquaintances. In this vicinity resided the murderer, his father and father-in-law.

The deceased was an entire stranger here, but he knew that Capt Bickley, with whom he had become acquainted at Natchez, lived in this neighborhood, and feeling still too weak to continue his journey, he inquired the way to his house, with the intention of remaining there a day or two. Desha professed to be well acquainted with Capt. Bickley, said that he lived off the main road, that he was going to ride that way himself, and offered to show him the house. This fatal offer was accepted, and after breakfast they rode off together from Dogget's, each on horseback, in the presence of a number of persons who witnessed their departure; Desha with nothing about him but a horse-whip, heavily loaded with lead, and dressed in a round-about jacket, with no coat or over coat. In two or three hours afterwards, or between 10 and 11 o'clock, Desha was seen in possession of the horse, saddle-bags, and pocket-book of the deceased, under the following circumstances. On a bye road or bridge path gloomy and retired, the country mountainous and covered with wood, leading from the main road to Desha's lives a man of the name of Ball, about two miles from Desha's. To this man's house the horse of the deceased ran up, and one of his sons got on him and rode off in search of the owner. He had not proceeded far when he met Desha on the path very much agitated, his hands and clothes stained with blood, and carrying a *pair of saddle-bags* on his arm, which were afterwards found in the wood with the ends cut open, and proves to be the same with which the deceased left Dogget's, and the same that Desha was seen to carry on his arm. Desha claimed the mare (it was a white mare of a remarkable appearance the deceased rode) as his property, and said he had just bought her of a man who owed him and could not pay the money; got on her, and took the boy up behind him and rode off. In a few minutes afterwards Desha's horse ran up to the same house, *without a bridle*, and another son of Ball's put on a bridle and rode off in pursuit of Desha, whom he knew to be the owner. He had not gone far, when he met Desha and his brother on the mare; a *pocket-book* was in Desha's pantaloons pocket, which one of the boys had a good opportunity of observing, for it dropped out of his pocket, and he dismounted and handed it up to him. The pocket-book was afterwards found in the woods cut to pieces, and in evidence it appeared to be the same with which the deceased left Dogget's, and the same that was seen in Desha's pocket. When Desha left Dogget's he had neither saddle bags nor pocket book; it would have been observed if he had, for he was clad in a round-about jacket, with shallow pockets. It also appeared in evidence, by a man risiding at Desha's, that he never came home until evening, that he then walked round about the house with a pair of saddle bags on his arm, peeped in at the door, but went off without entering, and returned in two or three hours without the saddle-bags. He had been married not quite a year to a very respectable woman, who was so terrified at his manner and appearance, that she insisted upon going to her father's next morning, and actually left his house.

The day after the murder a glove was found, which produced no alarm; but the following day the saddle-bags were found in the woods, empty, and the ends cut open. This excited suspicions of some foul deed, and led to a further search of the woods, when the pocket-pook was found cut to pieces, and in a hollow tree not far distant eight shirts, with the mark cut out, a vest, a handkerchief, and four pair of stockings, and *Desha's bridle* tied to a tree where his horse had slipped it. The search was prosecuted, and the spot where the murder was committed was identified from the appearance of the ground; but the body was not found until the 8th, six days after the deed had been committed, when it was discovered in a gully, where it had been dragged, about 190 yards down a hill.—The scull was fractured by repeated blows of a heavy loaded whip or bludgeon, one stab in the breast, two bruises on the shoulder, and the the throat cut from ear to ear, a shocking spectacle of human barbarity.—There was a deep cut on the left thumb, from which it would appear that there was an endeavour made to ward off the fatal knife, and that the helpless sufferer was still conscious of his dreadful situation. The body was stripped of every thing but the shirt, which was marked "Francis baker," with durable ink, a vest, stockings, and one glove on the right hand. The next day the pantaloons were found very bloody, and in the watch fob $70 in United States' Bank notes, wrapped round a silver dollar, which had escaped the eye of the murderer; the watch gone; and at the distance of 200 yards the coat and hat were found, the latter much broken by the blows on the head; and, at a short distance, Desha's loaded whip, the butt end shattered to pieces.

The discovery of the horse of the deceased in the possession of Desha, led to his apprehension at the house of his father-in-law, who is said to be a man of great respectability, and who, indignant at the injured honor of his family, declared that he should never enter his house again, whether he was condemned or acquitted. So satisfied was he of his guilt, that he abandoned him to his fate. Indeed, it is but too probable that this is not the first murder he has committed. Mr. D. a member of the bar, recently from Louisville, and now residing at Natches, declares that Desha attempted to murder him in the same manner about a year ago. They were riding together on horseback, when Desha made some excuse for falling behind. A short time afterwards he looked round, and saw Desha, with a club uplifted, in the act of striking him from his horse; he clapt spurs to his horse, and escaped. He was silent from prudential considerations; he was a young man unwilling to provoke the resentment of a family so powerful and influential, as he was about to leave Kentucky.

WORDSWORTH'S WORKS.

CUMMINGS HILLIARD & Co. have just published the Poetical Works of William Wordsworth, in 4 vols.

Etxract from the North American Review.

The great distinction and glory of Wordsworth's poetry is the intimate converse which it holds with nature. He sees her face to face; he is her friend, her confidential counsellor, her high priest; and he comes from her inmost temple to reveal to us her mysteries, and unravel those secret influences which we had always felt, but hardly understood. It is not merely that he admires her beauties with enthusiasm, and describes them with the nicest accuracy, but he gives them voice, language, passion, power, sympathy; he causes them to live, breath, feel. We acknowledge that even this has been done by gifted bards before him; but never so thoroughly as by him; they lifted up corners of the veil, and he has drawn it aside; he has established new relationships, and detected hitherto unexplored affinities, and made the connexion still closer than ever between the goodly universe and the heart of man. Every person of susceptibility has been affected with more or less distinctness, by the various forms of natural beauty, and the associations and remembrances connected with them; by the progress of a storm, the expanse of ocean, the gladness of a sunny field.

The silence that is in the starry sky,
The steep that is among the lonely hills.

Wordsworth has taught these sentiments and impulses as language, and has given them a law and a rule. Our intercourse with nature becomes permanent; we acquire a habit of transferring human feelings to the growth of earth, the elements, the light of heaven, and a capacity of receiving rich modifications of those feelings in return. We are convinced that there is more mind, more soul about us, wherever we look, and wherever we move; and there is; for we have imparted both to the material world; there is no longer any dullness or death in our habitation; but a sweet musick, and an intelligent voice, are the beauty of all visible things, becomes their joy, and we partake in it, and gather from the confiding gratitude of surrounding objects, fresh cause of praise to the Maker of them all. feb. 19

BOOKS

LATELY published and for sale by CUMMINGS, HILLIARD & Co.

PRIOR'S LIFE OF BURKE; with specimen's of his Poetry and Letters, and an estimate of his genius and talent, compared with those of his great cotemporaries. 1 vol. 8vo.

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THEODORE, and other Poems, by Campbell.

THE ALBUM, &c. &c. Feb. 25.

BARBAULD'S LESSONS,

THIS day published by WELLS & LILLY, No 98, Court Street

Lessons for Children—in Four Parts; for Children from two to four years old. Second edition. Feb 15.

CUMMINGS HILLIARD & Co.,

HAVE just published outlines of the principal events in the life of Gen. LA FAYETTE, from the North American Review.

☞ For sale also at this office. Feb. 26.

HISTORICAL READER.

A Few copies of the HISTORICAL READER for sale a this office. Jan. 29

REV H. WARE'S SERMON.

THE Sermon of the Rev Henry Ware, Jr. delivered at the ordination of Rev WILLIAM H. FURNESS, at Philadelphia, is for sale at this office. Feb. 19.

SACRED MUSIC.

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